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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," *Incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXIX. AUGUST, 1908 NO. 8

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AT the West China Missionary Conference at Chengtu these resolutions were unanimously passed:

"1.—That this Conference adopts as its ideal, one Protestant Christian Church for West China. 2.—That this Conference appoint a body to be called The Standing Committee on Church Union, to consider what measures can be taken to further this ideal. All Christian missions laboring in West China have for their aim the establishment of the Kingdom of God, and whereas there is a sincere desire for more co-operation and a closer union of our churches, this Conference recommends the free interchange of full members; also that the Standing Committee on Church Union be asked to draw up a form for the interchange of members."

COMPULSORY education in China is thus emphasized: 1. Viceroys and Governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months, with a student roll of fifty children each. The Government will defray all expenses. 2. Rich Chinese must in addition open as many schools as possible, and establish educational societies in all districts, to teach the benefit of education. 3. All boys over eight years of age must go to school or their parents or relatives will be punished. If they have no relatives, the officials will be held responsible for their education. 4. All wealthy Chinese opening schools will be rewarded. 5. Every prefecture must have forty preparatory schools and every town or village one to two. 6. The Viceroys and Governors must report the opening of the schools and an official will be sent to inspect them.

A BONFIRE of opium pipes took place at Chang Su-ho's Gardens, Shanghai, recently. Coolies stripped the pipes of their metal-work while others broke the boxes used to hold the drug, or the brass lamps for lighting the pipes. The ivory pipes were sawn into small pieces and the wooden ones were dipped in kerosene, to facilitate their burning. Speeches were made by the Commercial Bazaar Committee, stating the determination to stamp out the opium curse.

"THE Society for the Protection of Children in Western India reports its first annual meeting recently held in Bombay. The objects are the prevention of the public and private wrongs of children and corruption of their morals; taking action to enforce existing laws for their protection and to have such laws amended when desirable; the dissemination of right views in regard to the training and up-bringing of children, and the creation of public opinion in favor of their rational and humane treatment. In this work the Society aims to be entirely unsectarian; its rules require that rescued children be handed over invariably, to persons of their own faith to be brought up."

THE North India Tract Society is striving to supply the urgent need of Christian literature in the Hindi language. India, England and America unite in the great work of sending forth Expositions of the Scripture, as well as books proving that Jesus is Immanuel in a way to convince and persuade Hindu and Mohammedan."

MISS IRVINE AND BIBLE READERS.

IN EASTERN LANDS.

CHINA—SHANGHAI.

A GLIMPSE BY THE WAYSIDE.

By MISS MARY J. IRVINE.

WE left Shanghai to visit some of our Christians who live in the city and surrounding district of Ne We, thirty miles distant, from whence come a large and increasing number of our patients in our *Margaret Williamson Hospital.* Everything was arranged the night before, so as to leave with the morning outgoing tide. Our wheelbarrow was well loaded with bedding, food-baskets, and a small kerosene stove, not forgetting our new books and tracts to suit every one we may meet. Our faithful Bible-woman, Mrs. Zau, accompanied me, and we set off on our journey with hearts full of joy and hope, and were carried rapidly across the river, when suddenly our boatman informed us the tide was against us, and we must wait until four o'clock.

There is always opportunity, while waiting, to talk with people by the wayside, and a number of women who knew all about our Hospital, and the good deeds done there daily, invited us to their houses.

On reaching the city Ne We, we called on one of our Christians who lives outside the wall, and met in a house close by, one of the former pupils of our Bridgman School. As we passed along the street we met numbers of young women whom we recognized as students of the Reform, or new school of learning in the city. They listened to all we told them of the needle-work now so noted in the girls' schools, and to the hymns they asked us to sing. We sold on the street, books and tracts to educated men, who ventured to buy them but who did not invite us into their houses.

One family we visited was in mourning, as the scrolls on the walls mounted in blue and white indicated. We told the young widow of the One who can give comfort, a new story to all who have never ventured beyond their own court.

In a rice-shop opposite, a girl told what she remembered of the Gospel which one of our former pupils in the Bridgman School had taught her. How much the Christians and inquirers need our help and instruction!

Doo Döen is a large and flourishing market-town, and there we found Mrs. Wong, who eleven years ago was in our Bridgman School, and has not forgotten what she learned of the Gospel, and although she married into a heathen family, has not hidden her light under a bushel. As a guide, she went with us to other homes of inquirers concerning Christianity, among them those of rich ladies, and all along the street, about a mile long, we sold a large number of tracts and books.

Sunday morning we were visited by a young man who had heard that we had stolen eight Chinese characters deposited in a temple by devotees, who had placed them there because of imagined cures. A crowd threatened to burn our boats and kill us, but our men kept the peace, and later informed the authorities in the town, of the utter falsehood of such reports. They treated us most kindly and searched out the authors of this insulting treatment.

In the meantime thirteen girls from a school in the town and other inquirers joined in our simple Gospel service. We had on former visits made the acquaintance of these young girls, who were delighted to come into our boat on Sunday, that day being a holiday in all the newly-opened schools for teaching Christian learning. What a great and effectual door was opened to us when the adversaries were many!

We visited a monastery about ten miles from Doo Döen; the only method of reaching it is by wheelbarrow. In the many and winding paths the pedestrians were greatly startled at the sight of a foreigner. Within a mile of the monastery we stopped at a village to see one of our Hospital patients, who has not forgotten the kindness she received and told it to the assembled crowd. A Christian man made friends with us and at once prejudice was removed and a number gathered around to listen to the Gospel. A village woman led the way to the door of the monastery, where we were received most courteously by the Abbess and eleven or twelve nuns, with shaven heads and strings of beads in their hands. The long, dusty journey made us glad to rest in the cool, scrupulously clean guest-hall, whose principal decoration was a row of idols. The Abbess has lived here twenty-six years with thirty women, secluded from the world, and they are devoting themselves to chanting prayers. What a touching and pathetic sight to see these women giving themselves to lives of asceticism. In this monastery we counted twenty-six large idols, and in the front of the central one, were arranged little low square wooden stools raised about six inches from the tile floor, each covered with a thick cushion made of chaff, bearing the marks of the devout worshippers morning and evening.

In conversation we find that these women when giving themselves up to live the life of a recluse, do so at their own expense, taking all their means into the monastery. One young woman has lived all her life close by, and the last year entered voluntarily into this life. As we conversed with the Abbess, she told us, with a great deal of pride, of the pilgrimages she had made to Hanchow and Poo Too, the two noted Meccas of Central China.

We were treated most graciously, and a most savory meal was hastily served. As we ate, eleven of the nuns with shaven heads and natural feet, dressed in gray cotton garments, each with a string of beads revolving continuously between her thumb and index finger, muttered over the words of a prayer. Devout and self-satisfied as these women appear on the surface, how pathetically sad is the picture, as this is the highest and holiest life that they know of. They urged us to spend a night with them, so that they might hear more about prayer and learn some of our Gospel hymns.

Since returning home we have received information from the Governor of Ne We and Doo Döen, that proclamations have been issued in the town affording protection to missionaries and native Christians. This, we are sure, will be used for the spread of the Gospel, and will give courage to many inquirers to confess Christ. This is a time of great and severe conflict with the powers of darkness, for idolatry is losing its hold on an intelligent and newly-awakened people.

JAPAN—YOKOHAMA.

BEGINNINGS OF WORK.

By Miss Clara Alward.

Miss Pratt and I have just taken another evangelistic trip in the country. You can imagine how much more interesting it is to me now that I know the workers better. Of course much of the novelty wears off by the repetition of these experiences.

In each place we had very good meetings, large attendance and fixed interest. I always

return to Yokohama feeling much more eager for these dear young women in our Bible-School to have here the very best preparation possible to fit them to meet these responsibilities.

One experience was new on this trip when we spent one night in a real country home, where a fine Christian man wished us to have a meeting for the neighbors about him. Very good people live there, and they did everything possible to entertain us.

After a morning meeting especially for the children in the home and from neighboring houses, we walked to the village for another meeting. The father and mother-in-law also came and were very helpful.

I have been greatly interested in the Sunday-School work, and although I have used an interpreter hitherto, I shall now try to teach in Japanese. The language truly is difficult, but I dare not be discouraged as this would be dishonoring God and His promises.

There is such a wonderful spirit of progress and advance everywhere that we feel it in the atmosphere.

One Sunday we went to Shiloh Church to look in upon the Children's Rally, nine or ten hundred children crowded into one church which would seat about four or five hundred adults. It was a beautiful sight. Many of the schools brought there by our Bible-women and those of other Mission Schools, who teach about the city. Looking into the faces of those bright boys and girls you realize the hope of Japan's future. One bright boy of nine years stood by one of our teachers and asked many questions. She asked him why he did not recite a passage of Scripture and he said he had tried but failed. She replied that he must keep on trying. "Yes," he said, "that is true, but even diamonds when they are rough do not sparkle." She thought he was unusual, but I think there are many like him, diamonds in the rough, who will learn to know God soon.

INDIA—CALCUTTA.

INFLUENCE OF DAY-SCHOOLS.

By Miss Emily Saker.

I AM glad that faith is strengthened by hearing some of the incidents which cheer us on and help us to realize the unseen forces at work for India's redemption. We put our small feeble hands into God's Almighty ones, and like children, are glad when we see something more in response to His will. Sometimes we are cheered by faint stirrings of interest in the Jesus of Nazareth heard of for the first time. More often it is the earnest seeking to grasp and understand what Jesus can be personally, to the seeking soul. Sometimes it is a step in advance of that—a definite acknowledging of faith in the atonement, and, perhaps, it is a "Puja" day, and the priest appears! to observe the Hindu ceremonies connected with the day.

I visited a second time the home of a busy mother who was cooking for some Brahmins. After speaking a few words to them I turned into a gate close to the entrance of this house. It was a narrow enclosure where five rooms made five habitations, and a long verandah, formed the sitting and cooking rooms for the families.

One of our school-girls told me that her mother wanted to see me. On arriving at the house I was welcomed by both mother and grandmother, who eagerly sat down to listen to the story of Redemption. So far as I could gather, their eagerness was due to the little girls, who had brought home a new Testament, had repeated their hymns and texts and Gospel stories, till both women were believing in the truth so far as they understood it. A mother, three *bos,* and six children formed the audience one day, where neither adults nor children were silent for three minutes at a time. Interruptions were frequent and varied. But there was a little girl-bride among them from the day-school. She was eleven years old. Her school-days are over, not fruitless days for her. Over and above the clamor her sweet little voice pleaded, "Never mind, go on talking." Every minute of the visit was precious to her. Then too, when leaving there was pressure on all sides to come again, and a promise to be quieter.

It was refreshing when, on crossing the road only, I came into a different atmosphere. Three young wives, about sixteen and nineteen years of age, and several children, gathered round in quiet and questioning attention. We had some real heart-to-heart talk, and the three took each some Gospel or booklet to read.

The next house entered was a very bigoted Brahmin's household, yet they allow their little girls to attend a Christian school. Evidently they hoped to prevent any evil effect by home influence. Realizing the hardness of the soil here I began where I generally leave off—at the Second Coming. First the signs of His coming—famines, earthquakes,

plague, increased knowledge, running to and fro—steam, electricity; the Gospel preached in every land, printed in every tongue. It is a story that appeals because they realize the "signs of the times."

You will recognize as we do, the importance of the teachers in these day-schools being spiritually taught as well as qualified to teach. A gentleman asked me, "What do you think to do in India? The women are uneducated and will not understand you. The girls are married at eleven, and marriage takes away all your teaching—it is lost on them."

But it is not so with a large majority, and we may rejoice in the consciousness of work being done in day-schools for Eternity. One bright instance of this kind came to me lately. A young man followed me into a house and sat near the door of the court listening, and when I left walked with me down the street, and said his sister lived not far away, that he was attending the Y. M. C. A. Bible classes. At last I understood he wanted me to see his sister. We had to retrace our steps some distance, and then I found the young woman was one of our old school-girls. Her husband cared for none of these things, but she spoke with much appreciation of her school-life, of Miss Smith, and said, "She not only taught me by word but by life. I am deeply grateful to her."

Last week I was surprised to find a widow at the head of a household. She had a sweet though sad face, and invited me in, surprised at my visit, yet polite. She sat down to listen with a quiet refinement of manner and attention quite pleasing. Not so a young wife present. She listened with evident hostility, which could not be restrained. She made frequent remarks about Krishna, and then ran to produce a book, reading with much animation a quotation in which Krishna is represented as coming to earth, suffering and dying for men. The book is a modern one, in which it appears to me the writer has disguised Krishna's real life under a cloak borrowed from the life of Jesus. She was quieted when I told her how English mothers could put the Testament into the hands of their little children and tell them to copy the life of Jesus as He was a safe example, a perfect pattern, and she could not do that with Krishna. I left a Gospel with the widow, which she took gladly, and all the three women followed me down stairs even to the door, asking me to repeat the visit.

LANDOUR.

SIGHTS IN THE MOUNTAINS.

By Miss Adaline W. Owen.

COMING up to Landour, 7,000 feet above the sea-level, I was deeply impressed by the way luggage, heavy or light, is carried for miles on human backs up these long, winding, rocky paths, where often no vehicle could pass. I have never seen so many burden-bearers in my life. They all reminded me of the pictures of Bunyan's Pilgrim with his heavy pack of sins on his back. Looking upon the conditions in India, of ignorance, superstition, famine, disease and caste hatred, hopeless, groping for heart-comfort, the burden-bearers became allegorical suggestions of various classes of struggling souls. These little verses were the result of the suggestion:

BURDEN-BEARERS.

Far away to the East our sun looks down
On a land that is ancient and grey;
And it shines upon sorrows that wring the heart,
Souls bowed 'neath their loads, from the very start
To the close of Life's weary day!

See, see the children! Wee widows and wives!
What weights are these that they bear?
Just hungry hearts crying out for love's right!
Just dark little minds, needing some light,—
Yet hopeless! Does nobody care?

Ah the burdens are *heavy!* Each one bears his own,
Gaunt Famine straps many on tight!
Foolish Ignorance laughs at each upward thought
Binds on Poverty, Hatred, Disease;—and there's naught
To relieve; just a whip's cutting bite!

Sin is the lash that so cruelly goads
Men and women to grief and despair!
They faint, as its sting saps all their strength.
"Can the Ganges bear this torment at length
Far away? Can their souls be made fair?"

So they pass up Life's hills, their shoulders bent low,
As they struggle and strive to attain
To some place of Rest, from the toil of the way;
Is there no one to share their burdens? No ray
Of comfort to mitigate pain?

"Oh, 'Come unto Me!'" The great Helper's pure voice
Comes down thro' the years, bringing ease.
"My yoke, it is *easy;* My strength I'll employ
For *your* need; and *in Me,* you will find joy,
For *I* am your Rest and your Peace."

Christ's heart bleeds with love; for they know not. His voice
Spake, for them, these strong promises plain.
Oh Soul, to whom Jesus has brought life and health,
Have you *told,* have you *sent,* your message of wealth
O'er the seas, to these toiling in vain?

HOME NOTES.

UNSPEAKABLE POWER.

EVEN severe critics of Missions, concede that the one possible hope to bring tangible help to the Orient is in medical work, now so prominently insisted upon as a vital power. Centuries of ignorance and superstition have forged chains so formidable as to entail countless sufferings, and endanger life in these populous lands. A Dispensary is opened in a needy district, where throngs come to it for relief, and grateful hearts quickly respond to appeals for the knowledge of the Divine Physician, who can alone bring comfort to burdened lives. This power is intensified in a Hospital where varied comforts invite repose, and native assistants are at hand to soothe anguish and devise means of cheering the weary hours of suffering, or enliven the first hours of convalescence.

At the recent meeting of the China Medical Missionary Association in Shanghai a plea was made for efficient medical work by Dr. W. H. Jeffrey, who prefaced his remarks by this allusion to our Margaret Williamson Hospital: "Union medical work, as at that splendid institution at our own West gate. God bless it!"

He goes on to say: "Plant a man in a place and let him grow a Dispensary. In two years send another man to join him, and let them both run the Dispensary and learn the language thoroughly. When a third man is at the language, start building a Hospital, and when a fourth is on the field, open it. Then keep those four men glued to that spot and add to the staff the best possible native trained assistants. Give it two trained nurses, and home support in the proportion of one dollar for every two raised on the field. Keep the staff right there, and do not allow any amount of pressure from outside to budge them. I have found fellow-missionaries, ever strong friends and faithful allies in every good purpose that medical co-workers have conceived. This is a work upon the theological points of which we have already union. Besides a sanatorium for consumptives, we need some relief for our dreadfully over-crowded city Hospitals. Dr. Davenport has suggested a union home in the country for the convalescent patients from the Hospitals of Shanghai, some place where the convalescents can go for fresh air and a change, where the expenses will be small, where the noise of the city and the atmosphere of sickness can be escaped."

Dr. Mina McKenzie, now on furlough in this country, is looking forward to the speedy erection of our Memorial Dispensary at Fätehpur, the donation of a loyal friend. She writes: "The need of these poor Indian women and children is always great, and greater now that famine increases the sickness among them. This will mean infinitely more than we can estimate for that poor neglected spot of God's great beautiful work. When I think of what is done for the people in America because the need is known, my heart bleeds for those whom I have left in India and whose sufferings I know so well."

We rejoice that we are privileged to have a part in "This modern missionary awakening, the most momentous movement that has ever risen among mankind. The one supreme endeavor that must surpass and subordinate all other ideas and swallow up all other interests, is to make known to more than nine hundred millions of heathen the message of salvation by the Blood of Jesus. Thoughts of the awful and eternal needs of these millions apart from God; thoughts of the infinite and amazing possibilities of every one of these lives if rightly related to God; thoughts of the stupendous undertaking at hand and the demands for vast and immediate forward movement for God—these are the greatest of all thoughts in the world, and will make any minister grand and mighty in God."

Dr. R. S. Storrs wrote suggestively: "I cannot think it exaggeration to say, in view of the changes thus occurring during the century, that the astonishing preparation of the world for the first proclamation of Christ in it, is now followed, if not surpassed by a majestic preparation of mankind for such a testimony to be given to Him as hitherto no dream of the heart has imagined to be possible. . . . The marvelous secular progress of mankind in the last eighty years, the unexpected advancements or recessions of States, with the closer connections arising between them, and the opening of all lands to the moral forces dominant in Christendom—these give an equally majestic opportunity in our time for the furthest and swiftest exhibition of Him in whom the world has its help and its hope. Gradual preparation, ultimating in sudden consummation, is often God's method in history. It was so before the coming of the Master. It was so before the conversion of the Empire. It was so signally before the Reformation. It seems to be so in our day."

IS IT A MISNOMER?

WE hear much in these days of the importance of eliminating the word "heathen" from our vocabulary. It will be well to refresh our memories with the words of the late Rev. Henry M. Scudder, M.D., who for so long held the banner aloft in India amid the people to whom the best years of his life were consecrated.

"1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

"2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

"3. The heathen need a Divine Deliverer, one who can make the satisfaction and inspire the peace.

"4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

"5. This command emanates from the supreme authority. It is from the lips of Christ Himself.

"6. This command is addressed to all Christians, in every age, until every human being is converted. He who said 'Go preach to every creature,' added: 'Lo! I am with you alway, even unto the *end* of the world.' The command and the promise reach unto the end.

"7. The missionary spirit is the spirit of Christ. The soul or the church that does not possess it is dead.

"8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

"9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

"10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

"11. Success is certain. The Lord has promised it. The apostles were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both rose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

"12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

"13. Duty, Love, Success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world and rises up into the millennial glory."

MISSIONARY QUALIFICATIONS.

By Mrs. B. C. Patterson, *Suchien.*

I FEEL it might prove helpful to younger workers to know some of the qualifications that after sixteen years I have found so necessary for a missionary to possess.

First would I mention a realization in one's own heart that methods of work contrary to our own ideas, may be proper methods. Missionaries as a class, and those preparing for the work, on the whole have strong wills and ideas of their own. To cultivate the feeling that the Spirit works in many ways, and ways different from our own, will bring peace to ourselves and help us in dealing with others.

2. *Love.*—John iv. 20. This to me is one of the most difficult passages in the Bible. It seems so easy to love God, and yet if we love not the brother, there is something wrong with our love toward God. It is often easier to love the natives, for whom we make so many allowances, than our Christian missionary, of whom we expect proper behavior.

3. *Given to hospitality.*—1 Tim. iii. 2. This is a requisite for good mission work. By this I mean the broad sense of receiving the filthy, the diseased, the unlovely, graciously as friends. John Newton said he took a knock on his door as a call from the Lord, and in no other way can we receive graciously some of our visitors.

4. *Apt to teach.*—1 Tim. iii. 2. Teaching is the method of mission work. Each inquirer must be taught line upon line. Preaching the Lord is more for converted ones.

5. *Not soon angry.*—Titus i. 7. In a Conference of missionaries Mr. Webster, of the Keswick Convention, said: "Look after your temper, and God will look after the work." Many a missionary who has the spirit to give his body to be burned for the natives, greatly cripples his usefulness for Christ by getting angry with some servant or coolie. There is no Scripture which says that a nervous person has free license of the tongue.

6. *Yield to God.*—Rom. vi. 13, 16, 22. There is a victory and we may possess this and every necessary qualification by yielding ourselves to God. . . . Moody said the "seed-sowing required a skilful hand, any one could reap."

SHANGHAI DAY SCHOOL.

FOR MISSION BANDS.

OUR BEGGARS.

By Dr. Mary Newell.

WE have felt for some time that a work should be begun among the neglected children outside our Gate in Shanghai who were being brought up to beg, as their ancestors had done before them. We talked the matter over and one day Dr. Hamilton and I started out to see what we could do for them. A week before, when some of them were begging us for a *cash* we told them that we would give each of them one if they would go to our Van Santvoord Chapel the following day, which was Sabbath. Sure enough over twenty came, and we gave them each a copper piece! We felt, however, that we ought not to continue this, but instead, we would try and get them to come just to be taught to read Chinese, and then give them each a pretty card. At first we had great difficulty in getting them inside our Hospital gate, as they feared we were plotting against them and after getting them inside the gate that we would take out their eyes for medicine. But finally they grew more brave and ventured inside the building, so we sang the hymn, "Jesus Loves Me," and one of the Hospital helpers preached for us, which she did beautifully. Then we distributed our cards, and dismissed the children, telling them to come the following Sunday afternoon.

They had to be sought out for several Sundays, which usually fell to Dr. Hamilton's lot, as I have an English Bible-class at the Bridgman Memorial School at two o'clock Sunday afternoon. Dr. Hamilton worked bravely to get them to come, and now they attend without the urging, and usually ask us during the week, "How many more days is it until we come to sing hymns?"

They are bright, interesting youngsters, and I believe there are great possibilities in some of them. We had two hymns printed by my Chinese teacher in large characters on white cloth, which we sing. They study a simple little thing, the Gospel story from the Creation to the redemption of man through Christ, all

in rhyme, copied really from their own classic style. Last Sunday we had thirty-three, including two babies! Some day we will get a picture of them I hope and will send you one. I write so you will understand this new work and pray for it. It is a great joy to think that we are helping those dear little children into something better than begging for a livelihood. Some of them are bright and learn so quickly it does seem a pity not to give them "a chance."

THE SEWING-LESSON.

By MARY D. FAIRBANKS.

HAVE you ever been to school to learn how to sew? Some of you have learned how through sitting by your mother while she too sewed. But these little girls out in India have scarcely ever seen a needle, except ones like those your mother uses to sew carpets with. Do you think you could set neat stitches in your patch-work with needles as big as that? I know that I could not.

Do you think you would like to go into one of our schools and help give a sewing-lesson? I know you would think it great fun. We will take the basket in which are thimbles, thread, scissors, extra patches and needles, then the bundle of work that belongs to the particular school where we are going. Each scholar's name is fastened to her own work. So there now we are ready to seat ourselves in our little conveyance, and very soon we will be at the place, and such glad faces as you will see. The first one that sees us will say, "The *Miss Sahib* has come! The *Miss Sahib* has come!" And as soon as they catch sight of you they will say, "Strangers, too." Standing up together they will very respectfully bow their heads at the same time touching their foreheads with the right hand.

Now we will all sit on the floor, for the teacher will not have enough chairs for us all. Anyhow you want to do as our school children do, don't you? They always sit on mats on the floor, and study that way, with no desks but just the floor.

The work is given out and the names on it are all gathered up so that none shall be lost. Then begins, *"Miss Sahib,* I have no needle!" It is probably stuck somewhere in the child's clothing or else under some one's bare foot! *"Miss Sahib,* please give me some thread!" Or "My work is all finished; please give me some more." The teachers give out thread, while I see each one's work in turn around the room, just as fast as I can.

You would like to see how much better some of them sew now-a-days than they did at first. Their work has been ripped out many times and done over, until finally they have learned to put in neat stitches. Some of these girls have finished almost enough for the top of a comfortable, from the time they began. By the next Christmas I hope that they will have done enough to have a quilt made for themselves for a Christmas present. I can just see their eyes when they receive what they have worked over so long. And don't you think their mothers will be very glad over what their children have done, just like your mothers?

For an hour we will sew, then comes the order to fold up work and put on it the names. Sometimes names must be re-written or new pupils' names written. Then in turn as each one's name is called, they come with their work and then sit down again.

After this, comes the time that the children love best of all I think, when we sing and recite Bible verses. Very often they will read in their readers Hindi Urdu or sometimes English, with dictation, count, and give the multiplication tables. They will be very glad to do it, for you for they know you love them. It is wonderful how much the love of the lowly Jesus does for one, is it not? And I know you would long, as I do so often, when they sing, "Jesus Loves Me, This I Know!" that they should love Him truly and become His lambs.

The greatest trial I have with the children is their irregularity in attendance, and so we have started a system of card-giving, one for each entire week's attendance.

A little girl named Bachchli was one of our regular scholars, but when a new teacher was put in the school, she did not attend, but as they say in Hindustani, so picturesquely, "sat down." Lo! one day when it came my visiting day, there was Bachchli, ready to take her examinations. She has been married many years, but is still living in her parents' home. My heart is filled with longings unspeakable as I look at these children. They surely will learn to love Him who loved the little children. If we reach the girls in India in our schools and they truly know the love of God in their hearts, the day of India's coming to Christ is not as far distant as it was. They are the makers of the future homes, and now is the chance to reach them.

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from June 1 to June 30, 1908.*

ALLAHABAD. INDIA.

Pa.—Johnstown, Dr. B. T. Caldwell, for Chameli,	$5 00	
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Bible Class, Y. W. C. Ass'n, through Mrs. Joseph Elliott, 14.00; Mrs. F. A. White, 5.00; Miss M. D. Williams, 1.00; Miss F. H. Hoffman, 1.00; Mrs. A. M. Carey, 1.00; Mrs. E. Ford, 1.00 for Shahzadi,	23 00	
Mich.—Detroit, Miss M. Gutekunst toward salary Miss Bertsch,	20 00	
Total,		$48 00

CALCUTTA.

Mass.—Northampton, Smith College Miss. Soc., Miss Edna Stoughton, Treas., Gardner Scholarship, Mrs. L. C. Seelye, for orphanage, 25.00,	$75 00	
N. Y.—N. Y. City, A Friend, salary, Miss Costellow, 150.00: In Memoriam of Miss Sarah F. Gardner, 100.00; West Point, "Thankful," for Sukermri, 12.50,	262 50	
Pa.—Phila. Br., Mrs. Wm. Waterall, Treas., H. A. Boardman scholarship, 50.00; Lambertville Aux., for orphanage, 30.00,	80 00	
Ohio.—Athens, Y. W. C. Ass'n, Ohio University, Miss C. J. Marion, Treas., for Shona,	25 00	
Mo.—Kansas City, Mrs. J. L. Pearce, for Tarangin,	25 00	
Wis.—Milwaukee, S. Normal School, Mr. J. F. Hogan, Treas., for orphan,	9 95	
Total,		$477 45

SHANGHAI, CHINA.

Mass.—Northampton, Smith College Miss. Soc., for M. W. Hospital,	$50 00	
N. J.—Newark, Miss Wallace, in memory of Miss J. C. Stiles, gift for orphanage,	25 00	
Pa.—Phila. Br., salary, Dr. Reifsnyder, 150.00; Lambertville Aux., for Pupil, Bridgman Home, 40.00,	190 00	
Total,		$265 00

YOKOHAMA, JAPAN.

N. Y.—Auburn, Collection at meeting per Miss Loomis, 5.00; West Point, "Thankful," for pupil, 12.50.	$17 50	
Phila. Br., Lambertville Aux., for scholarship,	40 00	
Total,		$57 50

GENERAL FUND.

Mass.—Boston, Miss Lowell, per Miss E. Dix, for freight,	$1 50	
N. Y.—Albany Br., Mrs. R. C. James, freight, 3.50; Brooklyn, Mr. Demorest, freight, .25; Mrs. F. H. Marston, 10.00; N. Y. City, Mrs. J. Broadwell, for Miss Wishart's expenses at Hospital, 61.95; A Friend, for Miss Pratt's traveling expenses, 285.00; Friend, 1.00; Miss C. L. Palmer, 1.00,	362 70	
N. J.—Morristown, Mrs. A. W. Cutler, freight, 1.00; Newark, Mrs. M. Johnson, 1.00,	2 00	
Pa.—Phila. Br., salary, Miss Roderick,	70 00	
		$436 20

JUBILEE FUND.

N. Y.—Brooklyn, Miss Hoxie, per Mrs. S. T. Dauchy, 10.00; Jr. Br., Miss C. Kirkland, Treas., from the Fifteen Members, 15.00; N. Y. City, Miss E. B. Stone, 28.05,	$53 05	
N. J.—Elizabeth, Miss C. C. Crosby, 30.00; Montclair, Mrs. Frank Taft, 1.00,	31 00	
Pa.—Wells Tannery, Mrs. S. E. Wishart,	2 00	
Canada.—Kingston, Mrs. Clark Hamilton,	5 00	
Total,		$91 05

CAWNPORE.

Mary Avery Merriman School.

Mass.—Auburndale, Friends of Miss Norton, per Mrs. E. D. Tyler, for support of two orphans,	$42 00	
N. Y.—Brooklyn, Pioneer Band (Clinton Ave. Cong. Ch.), Miss Anna Draudt, Treas., for Elizabeth, 20.00; Irvington, Mrs. J. B. Calvert, 40.00; Mrs. L. E. Holt, 20.00, for three orphans; New Brighton, Mrs. J. J. Wood, for Parballya, 2.00,	82 00	
N. J.—Cranford, Mrs. F. E. Woodruff, for Grace,	20 00	
Pa.—Lancaster, Miss Mary Gochnauer, for Razi,	3 75	
Total,		$147 75

FÄTEHPUR.

Pa.—Phila. Br., Salary of Miss Todd,	$150 00	
Total,		$150 00

JHANSI.

Mary S. Ackerman Hoyt Hospital.

N. Y.—N. Y. City, Estate of Ezra P. Hoyt, Dr. J. Ackerman Coles, ex.,	$150 00	
N. J.—New Brunswick Aux., Miss A. B. Cook, Treas. Red Cross Miss. Band, for bed,	25 00	
Pa.—Phila. Br., salary Dr. Ernst,	150 00	
Shippensburg Normal S. S. collection, per Miss A. V. Horton,	9 40	
Total,		$334 40

RECEIPTS OF THE BOSTON BRANCH.

Zenana Mission Trinity Ch., Miss Evelyn Dix, Treas.

To Calcutta—Phillips Brooks, Morrill and Lowell scholarships, 150.00; special for Gardner School, 100.00; Gertrude Parker in orphanage, 30.00; toward Miss Easton's salary, 395.93,	$675 93	
To Cawnpore—Mary Avery Merriman School,	150 00	
To Jhansi—For support of beds in Hospital,	60 00	
To Japan—Miss A. J. Mulford, per Mrs. Crosby, for Bible Reader,	30 00	
General Fund—Mrs. E. Crosby, 5.00; Mrs. Fred Cunningham, 10.00,	15 00	
Total,		$930 93

CORA TUXBURY, Treas.

SUBSCRIPTIONS TO MISSIONARY LINK.

Morristown Aux., Mrs. S. L. Hull, .50; Miss Birdseye, 50; Mrs. H. L. Pierson, 1.00; Mrs. H. W. Garrett, 1.00; Mrs. F. H. Marston, 1.15. Total, $4.15.

SUMMARY.

Allahabad,	$48 00
Calcutta,	1,153 38
Cawnpore,	297 75
Fätehpur,	150 00
Jhansi,	394 40
China,	265 00
Japan,	87 50
General Fund,	451 20
Jubilee Fund,	91 05
LINK subscriptions,	4 15
Total,	$2,942 43

MARGARETTA WEBB HOLDEN, Ass't Treas.

DONATIONS FOR MISSION STATIONS.

Allahabad.—Johnstown, Pa., Dr. B. T. Caldwell, parcel for Miss Bertsch; Phila. Br., box, value $100.00; Welles Tannery, box from Miss Wishart, value, $3.00.

Calcutta.—Brooklyn Jr. Br., package for Shadomini; Proudfit Band, Morristown, box, value, $67.38; East Orange, Mrs. S. W. Barber, box, value, $75.00; Milwaukee, Wis., Miss E. W. Strong, package for orphan.

Cawnpore.—Boston, Mass., box from Miss Lowell and two friends, value, $9.00; Albany Br., box, value, $68.98; Brooklyn, Mrs. Demorest, for Pioneer Band, box for Elizabeth; Cranford, N. J., Mrs. Rindell and Miss Woodruff, gifts for Grace; Newark Aux., box, value, $130.00; Gtn. Dorcas Soc., box, value, $150.00.

Fätehpur—Packages for Miss May and Miss Conklin.

Jhansi.—Phila., box, value, $115.00; Jr. Br., Brooklyn, package, 3 boxes; Dobbs Ferry, N. Y., for Miss Fairbank, parcel from Dr. Shoemaker for Dr. Ernst.

China.—Phila., box, value, $100.00; Miss E. F. Marston, calendars and cards for Miss Irvine.

Japan.—Morristown, N. J., box for Miss Alward.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister. Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey. } Anthony Dey.
Mrs. Mary B. Humphreys Dey, }
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowery.
Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss A. S. Lapsley.

SHANGHAI, CHINA.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stainslaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Mission-
Ruthby B. Hutchinson— } ary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band." California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— { Miss Norris. Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Beds—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— { Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey— } Anthony Dey.
Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
Hannah Edwards Forbes— } Miss H. E. Forbes.
Adeline Louisa Forbes— }
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown— } Ellen L. A. Brown.
Caroline Elmer Brown— }
Maria Robert—Miss L. P. Halsted.
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Bethune-McCartee Memorial—Mrs. Peter McCartee.
Mary Finney—Mrs. J. M. T. Finney.
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ARTICLES SUITABLE FOR CHRISTMAS GIFTS TO THE JAPAN SCHOOLS.

Dressed dolls, boxes of notepaper, boxes of lead-pencils or colored crayons, penknives, handkerchiefs, paintboxes, games which do not require a great knowledge of English, toys of almost every description, bright colored ribbons, short lengths of silk (1 or 2 yds.). These should be new as soiled articles and broken toys connot be used as gifts.

LIFE MEMBERS

The payment of $50.00 will make the donor or any person named a Life Member of this Society; $25.00 a child a Life Member.

RUDOLPH LENZ

PRINTER

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NATIONAL UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, Esq., President E. P. BANCROFT, Financial Secretary

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"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

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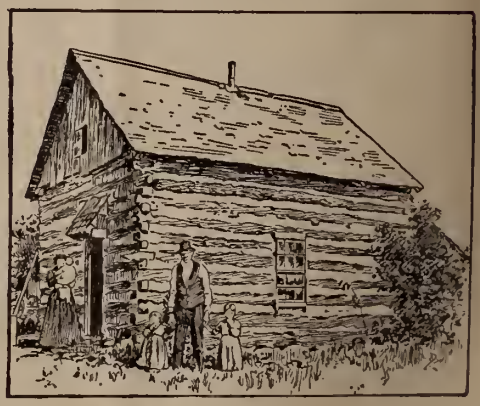
The legal form of bequest is. "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa. .. ..dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."